

The Impermissibility of shaving the beard in the light of Quran and sunnah.

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Translator

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**In the name of Allah the most beneficent the
most merciful**

Question : when discussing the topic of shaving the beard I have heard from some people of knowledge that having the beard is sunnah and shaving it is haram.

I am confused , how can abandoning a sunnah be haram?. In any case , is there is a verse in the Quran which proves the Impermissibility of shaving the beard ? So that this confusion may end.

In the name of Allah , glorified be his name.

The answer with the toufeeq of Allah

Our astonishment doesn't ceases as we are the one who Claim to follow the Quran and pious progeny (itrat) from fourteen hundred years and it is our sect which says the Quranists who claim "Quran is enough for us" are upon the misguided path ,and (it is strange) that some people from our own sect are asking these questions like in which surah , which verse of the Quran this , this issue is mentioned. These people demand the same thing in very issue.

Even if they don't verbally say this but from the actions they are definitely saying this.

حسبنا كتاب الله

(QURAN IS ENOUGH FOR US)

we do not need the sayings of the true Exegetes of the Quran i.e the prophet ﷺ and the pious family (عليه السلام), this abominable slogan was raised before the presence of prophet ﷺ himself 1400 hundred years ago. The people who care for the religion still remember this tragedy and as long as the effects of these words keeps appearing , this day will be remembered.

But these ignorant don't know that that person who raised this slogan didn't remained on this belief , he realised his mistake, so there are atleast 72 incident written books seerah and History that whenever that person faced a problem in an issue and he didn't didn't found the answer the Book of Allah (Quran) , so he had to ask imam Ali. And he used to say :

لو لا علي لهلك عمر

"If it was not for Ali , umar might have been perished"

(sharh mawafiq and tafseer kashaf etc)

And in some instances he said ,

لا ابقاني الله لمعضله و لا ابا حسن لها

"May Allah do not let me to remain for a moment in which there is a problem before me and Ali is not present to solve it"

(Yanábi al mawadh etc).When we take a closer look into the issue so it is clear that the person who said الله حسبنا كتاب (Book of Allah is enough for us) didn't actually had this aqida (Belief). This belief word emerged because they wanted an excuse. When those people saw that the hadith is going against their lusts and desires. When the prophet ﷺ said :

"ايتونى بدوات و القرطاس اكتب لكم كتابا لن تضلوا بعدى"

('Come, let me write for you a statement after which you will never go astray.').

They responded saying "حسبنا كتاب الله"

And after the death of the prophet ﷺ , his daughter demanded the fadak by quoting verses from the Quran to prove her case, when these people saw that Quran is going against thier desires , so they took the shelter of a hadith , even that hadith was forgery.

"نحن معاشر الأنبياء لانرث ولا نورث الخ"

("We , the prophets do not leave any inheritance , whatever we leave is charity").

Anyhow, it is very shameful that the those people who imprecate that person for these words are following those same words.

هدايه فيها كفايه

However we cannot deny the truth (because denying this is equal the Denial of the Quran itself) that Quran has the status of a constitution. It is a complete constitution for life and it has all the rules , like the rules Worships , informations, the laws of government etc. Rather it has information of every dry and wet things that is present in the universe. It is claim of Quran itself :

"No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record." Quran 6:59

"We have revealed to you the Book, as an explanation of all things, " (16:89)

"We have revealed to you the Book, as an explanation of all things" (Quran 27:75).

But we all should ponder upon this important point , can everyone deduce the answers for his problems from this eternal miracle (Quran)?. I am sure, that every intelligent person will answer in negative.

There is a famous saying of Ibn Abbas

"كل شئ فى القرآن ولكن لا تبلفه عقول الرجال"

"Everything is mentioned in the Quran but the intellect of humans cannot reach it" if it was easy for everyone person to understand the intend and purpose of the verses of Quran then there is no need for the creator of the world to send his Prophet and there was no need for him (mighty and Majestic) to say :

(وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ) :

And We have sent down to you the reminder, so that you may explain to the people what was sent down to them. (Quran 16:44).

It proves that greatest duty of prophet ﷺ was to explain the truth and knowledge of the Quran.

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

and teaching them the Book and wisdom -

(Quran. Al-Jumu'a 62: Verse 2)

Moreover , if every person during the time of Prophet ﷺ had ability to understand Quran by thier

own ,so why did the prophet had ﷺ to say "I am leaving two weighty things among you the book of Allah and ahlulbait , if you hold on to it you will never go astray".

So from these facts we have to accept that it is only the prophet ﷺ upon whom the Quran was revealed is the one who understands the correct meanings of the Quran.

Allah Subhanahu Wa Ta'ala said:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

"The Trustworthy Spirit has brought it down Upon your heart, [O Muhammad] - that you may be of the warners -"

(Quran. Ash-Shu'araa 26: Verse 193-194)

Or only those holy beings can understand can grasp its true intends and meanings to whom Allah has given the knowledge of his book as inheritance.

Allah Subhanahu Wa Ta'ala said:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

"Then we caused to inherit the Book those We have chosen of Our servants

(Quran. Faatir 35: Verse 32)

"And these servants are from the progeny of the prophets generation after generation"

(Yanábi al mawadh and faraid al sitmīeen etc). No matter on which stage of knowledge and virtue they are upon , thier degree of knowledge near Allah is the following

Allah Subhanahu Wa Ta'ala said:

وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

And mankind have not been given of knowledge except a little."

(Quran Al-Israa 17: Verse 85)

·{ REFUTATION OF THE DOUBT }·

On this stage , qouting this verse

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ

"And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

(Quran Al-Qamar 54: Verse 40)

is unreasonable because indeed it is very easy to understand the Quran but only when the tongue reciting it , is the tongue of prophet ﷺ , as Allah Subhanahu Wa Ta'ala said:

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

"And indeed, We have eased the Qur'an in your tongue that they might be reminded."

التخجيل لارباب القيل و القال

Those people who ask references from Quran on every issue , the level of their knowledge is that , other than the minor details they cannot even show big issues by using their methodology, if you doubt this, then ask them how many rakat are there in fajr prayer or about other prayers , on which things the zakat should be paid and how much etc etc. Leave these things aside , they accept Rat and crow are haram , so, can they show a verse which proves its Impermissibility?

Okay let's forget the cat , mouse and crow , take the example of Dog. There is no doubt about it being impure and Impermissible (for human consumption). Can they show a clear verse?

On the occasion these people answer by saying the Quran has every ruling but the details are mentioned in ahadith of prophet ﷺ and imams.

Right! We totally agree with this answer and we wanted these people to admit this and accept this. We say this too, that all the rulings are mentioned in the Quran but the details are mentioned in the ahadith of the prophet ﷺ and imams. After saying this the Quran gets silent ,

{وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ }

and (the prophet) makes lawful for them the good things and prohibits for them the evil Quran 7:157.

Apparently these are just two word but it has deep meaning as if the whole ocean has been trapped inside a pot , this eloquence is the best miracle of the Quran.

Look at list of good things (tayyibat) and evil things (khabasat) that are mentioned in the hadiths and confirm that Quran is a miracle. Like this the lord of world says in one place ,

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

"Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed

(Quran Al-A'raaf 7: Verse 33)

(See the details in the ahadith).

So consider the Impermissiblity of shaving the beard as one these things. As there are alot of hadiths of prophet ﷺ and imams On its Impermissiblity, the example of people who strictly followed the religion is present , the researches of the doctors are present. There is a Consensus among the ummah that it is not permissible to shave the beard , so doesn't it proves that it is among those shameful acts and it is haram.

Those people of knowledge who said to you that keeping the beard is sunnah and shaving the beard is haram if they are truly the people of knowledge (ahle ilm), so probably you have the problem in understanding them , because a people of knowledge never utters such weak words (i.e half information).

And it is possible that the person whom you consider to be a ahle ilm but he is not a ahle-ilm . So anyhow

(this is the complete answer) that the keeping the beard in a way in which it doesn't seem that it is person has totally shaved , is obligatory (Wajib!), growing it up to the size of fist is sunnah and growing more than this is makruk (disliked) or haram (forbidden).

LIKEWISE

From the objection of objectioner it is clear that these people believe that laws of sharia can only be comprehended and deduced from Quran alone. The ways of laws sharia near the scholars (muhadiseen) are of two , the book of Allah and sunnah, and near the usuliyeen there are four ways , book of Allah, sunnah , intellect (aql) and ijma (consensus).

Two or four ways , if ahkam al khamisa (the obligation , Impermissibility ,admitted and dislike) are proved on affirmation of all these ways , then it

"نور على نور"

"light upon light". If not , then by using of these these ways a ruling can be proved. The topic of our discussion is proven on all four ways and i will write one of the these candles below.

THE IMPERMISSIBILITY OF SHAVING THE BEARD IN THE QURAN

people who wrote on this topic , many among them many have given many references from the Quran. But majority of verses they cite as proof are not very strong according to this unworthy slave. So I am not going to mention all verses except one ,which suffices as a proof , and this is that verse ,

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah."

(Quran An-Nahl 16: Verse 123)

In this verse following the sunnah has been made obligatory and in another verse , not following the sunnah of Abraham (peace be upon him) is equated to foolishness.

Allah Subhanahu Wa Ta'ala said:

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

"And who would be averse to the religion of Abraham except one who makes a fool of himself."

(Quran Al-Baqara 2: Verse 130)

This verse is a clear proof that it is obligatory to follow every commandment of

the milaath Ibrahimi unless it is abrogated by Allah. Or clear proof against its abrogation is established, Untill that it is obligatory to follow it. After looking into the ahadith of the infallibles we get to know about the things from millat of Ibrahim which are obligatory upon this ummah.

One of them is the beard. In total there about ten things , some of which are for the

upper part (above the waist) of body like the Beard etc. And some for the lower part (which are named as hanafiya). As there is no proof that this was abrogated. So it obligatory to keep a beard and it is haram (forbidden) to shave.

THE IMPERMISSIBILITY OF SHAVING THE BEARD IN LIGHT OF AHADITHS OF MASOMEEN

For the issues we are discussing or any other issue we have the authentic hadiths of the prophet ﷺ as proofs, because we have proven above that is not possible for us to grasp the meanings of the Quran without the guidance of the prophet ﷺ and his true viceregents , it is thier duty to explain the true intends and meanings of the verses.

And to enlight the public with teachings of the Quran. So thier saying are the tafseer and exegesis of the Quran.

ايضاح المرام لاولى الافهام

(Shedding light upon the research for the people of people):

Before presenting hadiths for our topic of discussion. I think it is important to clarify that four things are important for proving the obligation of a matter.

1. It should come in time of order and it should admirable.
2. It should be proven that the person who leave it ,is worthy of condemnation, and this condemnation should be in the form of curse.
3. The person who abandons it has been compared to kuffar (disbelievers) and mūshrikun (Polytheists).
- 4.The person who leaves it ,was pushished by Allah (in this life).

If by any of these fours ways it is proven,then it is sufficient as a proof for its obligation or Impermissibility. In the issue we are discussing , all fours ways can be used to prove the obligation of keeping the beard.

OBLIGATION OF HAVING THE BEARD

OR IMPERMISSIBILITY OF ITS SHAVING:

It has been narrated in trustworthy (mutabār) books of both sect that Prophet ﷺ said :

وَأُحْفُوا الشَّوَارِ بِوَقْرُوا اللَّحَى

"Keep the beards and cut the moustaches short."

(Man la Yahdhar al Faqih and Wasail us-shia etc)

: تقريب الاستدلال

Now this matter has reached up to the level of proof. That , this things is an order, that is , when a king or a leader orders his slaves so there is no way for them to reject it , so it obligatory to obey it.

As in the case of beard it clear from these word (بَوَقْرُوا) that it is an order from the prophet ﷺ. So it is wajib to keep the beard.

THE REFUTATION OF AN ALLEGATION:

Now some people might ask as this hadith proves that it obligatory to keep the beard , so it also proves the

cutting of the mostaches (وَأُخْفُوا الشَّوَارِبَ) is obligatory too. Verily ,it is a well established that trimming the mostaches is the sunnah of Prophet ﷺ , but to prove thing obligatory there should not be any proofs against it , proving it mustahab. If they are no contrary proof against the cutting of mostaches then it is obligatory to cut it. But some hadiths are tafsir of other hadiths, so from other hadiths it is clear that is is just a sunnah.

It is narrated from imam as-sadiq (peace be upon him) :

"اخذ الشارب من السنة"

"Cutting the mostaches is from the sunnah"

(Mahasin of shaykh al-barqi).

ABOLITION OF A DOUBT :

It is not a strange things that within one verse or a hadith ,there are two things mentioned and one is wajib (obligatory) and other is mastahab (recommend), there are hundreds of examples, for example I will present one ayat , Allah Subhanahu Wa Ta'ala said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

"And establish prayer and give zakah and bow with those who bow [in worship and obedience]."

(Quran. Al-Baqara 2: Verse 43)

Establishing the salat (prayer) and giving the zakah is obligatory , while praying in congregation (bowing with those who bow) is mustahab (recommended i.e it is not obligatory). In other hadith the obligation of keeping the beard is mentioned, mūhadīs al-nuri as collected hadiths from the reliable books of both sects in his book 'Mastarāk al-wasāil'.

It is mentioned as ,

"when the prophet ﷺ openly declared his message , he start sending letters to various kings likewise he sent a letter kesra of Persia. The kesra wrote to his governor in Yemen , commanding him to sent two men with some gifts to madina to see matter of prophet ﷺ. So the governor of Yemen obeyed as he was commanded , he sent two men to presence of prophet ﷺ with gifts. When they reached in the presence of the prophet ﷺ , thier physical appearance was this (قد حالقا لحياهما واعفيا شواريهما)
"clean shaved with long mostaches" when the prophet ﷺ saw them

(كره النظر اليهما و قال وايلكما من امركما بهذا)

Prophet ﷺ disliked , even to look at thier face and said , woe on you both , who commanded you with this? (to do this to your face).

قالا امرنا بهذا ربنا يعنينا

They both said, "our lord (i.e kesra) has commanded this."

فقال رسول الله صلى الله عليه و اله وسلم ولكن ربي امرني باعفاء
(لحياتي وقص شاربي)

**Prophet ﷺ said , "but my lord commanded me to keep
the beard and trim the mostaches.**

NEAR THE PROOF:

This hadith is a clear proof for our issue.

It is not hidden from the intelligent ones. The summary of the order (amr) is that ,thier is a difference in its interpretation , whether a command (amr) is obligatory or mustahab (recommended) , according to the scholars and muhaqiqeen its obligation is proved, almost all scholars unanimously agree on this. And from this hadith it is clear that it is Allah swt who has commanded his Prophet to keep the beard. Thus its obligation is proven from this hadith without a shadow of doubt. So it is clear that it is Allah who commanded us to keep the beard.

So this it is clear rebuttal for batil (wrong) theories of those people.

عار و شئار (SHAME AND DISGRACE)

There is a point of contemplation in this hadith for those people who like to shave thier beard. those two men were sent by kesra , and they were like guests ,it is important to respect the guests but the master of great moral character ,the prophet ﷺ let alone treating them like guests he didn't even liked to look at thier faces. If this is how Prophet treated them, then those who people who shave thier beard and stand before Allah in prayer , go to hajj etc , or those who go to ziyarat.

can they expect that Allah will look at them with eyes of mercy. Will the aaimah (Prophet & iam) look at thier face even after this wicked action ? These people fear to go against orders of the worldly kings and rulers but they do not care about the orders of kings of kings (Allah). They don't feel shame before going to Graves of prophet ﷺ and Aaīmah like this.

Those people should think and change thierselves, otherwise they ate inviting the the anger of Allah upon theirselves. How can they stand in the haram and say ,

(يا موالى جئنك زائرا مطيعا لا مرك و تاركا للخلاف لك)

O my maula , i am your vistor and i obey your obligations and Rejector those things opposite to you"

On this situation , isn't the person lying in haram of the infallibles ?

SECOND WAY :

We have mentioned earlier that if a person rejects an act and due to this the action ,the person is compared with disbelievers and polytheists , then this is a proof that it is a act obligation.

وَأَقِمْوَا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

"and establish prayer and do not be of those who associate others with Allah"

(Quran Ar-Room 30: Verse 31).

Prophet ﷺ has said,

من تشبه بقوم فهو منهم

"whoever imitate a nation then he is from them"

There are numerous hadiths on our topic from the truthful one (عليهم السلام) in which the person who shaves his beard is compared with disbelievers. We will present one or two ahadith as examples.

1. Prophet ﷺ said :

ان المجوس جزو الحاهم ووفرو اشواربهم وانا نحن نحز الشوارب و نعى
اللى و هى الفطرة

"The majus (fire Worshipers) shave thier beards and keep thier mostaches and we cut for our mostaches

and keep the beard and this is fitrah (innate disposition)"

(Māstadār al wasāil v.1 p.59 , chapter Adām Jawāz al Lahīyā).

2. Imam Jafar as Sadiq narrated from his forefathers that the Prophet ﷺ said :

حفوا الشوارب و اعفوا اللحى و لا تشبهوا بلمجوس

"Trim the the mostaches, keep the beard and do not imitate the mājūs.

(Wasāil is shiā , māāni al akhbār).

So from these facts it is clearly proved that shaving the beard is haram and keeping the beard is obligatory.

Allah Subhanahu Wa Ta'ala said:

وَلَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

"And do not incline toward those who do wrong, lest you be touched by the Fire"

(Quran Hud 11: Verse 113)

THIRD WAY

As we have mentioned earlier that if punishment become obligatory from Allah for not doing certain things , then it proves that performing that act is obligatory.

In this way it is proved that the keeping of beard is obligatory and shaving the beard is forbidden.

It is authentically narrated from imam jafar Sadiq (a.s) , that the imam said :

حلق اللحية من المثلة و من فعله لعنة الله

"Shaving the beard is like the mutilation (of body parts during war), and whoever does that then upon him is the curse of Allah"

There is a saying of amir ul momineen (a.s)

نهى النبي صلى الله عليه و اله وسلم عن مثله ، و لو بالكلب العقور

I have heard the Holy Prophet (s) saying :

"Do not amputate hands and feet of anybody, be it a biting dog".

(Nahj ul balagha letter 71)

So, the comparison of shaving the beard with the mutilation by imam jafar Sadiq (a.s) is a sufficient proof that this from the acts which invite the curse of Allah and keeping the beard is from the obligations.

It is narrated from Prophet ﷺ , that he said :

ليس منا سلق الا خرق و لا حلق

It is mentioned in Hāshiyā al ghāwālī , that halaq (حلق) refers to the shaving of the beard and Prophet ﷺ is casting out such person from the religion. Now ,answer , is there any doubt about such an act which cast out a person from the religion being haram.

FOURTH WAY :

We explained above that , any act which obligates the punishment of Allah , then it clear that this act is haram. Even in this way obligation of keeping the beard and forbiddance of shaving is proved. Because many nations were metamorphosed into lower species for doing this sin.

Kulayni has narrted in his book Al-kafi vol. Page.193 ,

it is narrated from Hababa al-Walibiyyah who has said the following. "I saw Amir al-Mu'minin (a.s.) in the (market) place of the elite forces with a two pronged whip in his had. With it he would scare the sellers of inedible fish such as eel, moray and angler etc., and say, "O sellers of metamorphosed Israelites and the army of the descendants of Marwan, do not sale (inedible fishes)." At this time Frat ibn Ahnaf camme to him and said, "O Amir al-Mu'minin (a.s.), 'What is the army of the descendants of Marwan?" She has said that Ali (a.s.) said to him, "They groups of people who shaved their beards and crinkle their mustache and then they were metamorphosed."

And this was the reason why these fishes are prohibited (see wasail us shia).

Muhaddis al-nuri has narrated a hadith from the prophet ﷺ : " The ten great sins due to which people of Prophet lut (alaihis salaam) were destroyed , one of it ,was that they used to shave thier beard and keep thier mostaches"

TAQRIB AL ISTIDLAL

Now people of intellect should ponder, the act due to which many nations were metamorphosed into lower species , is thier any doubt that doing this act is haram.

That is the reason, why pride of fuqaha , the head of scholars and muhaddiseen (hadith scholars) shaykh Yusuf bahrani writes in his book 'Hadāiq al Nādhira' vol. Page 547 explain this hadith and writes.

"مانه لا يقع الا على ارتكاي امر محرم بالغ می تحریم"

The metamorphosis Doesn't occur except on the doing an act which is extremely haram".

REMOVAL OF THE DOUBT :

On this point some might raise this doubt like, these the previous nations were punished because maybe in the Sharia of Musa (peace be upon him) it was a big sin. But our sharia abrogates all past sharias. So our sharia has abrogated that order. The answer to

this destructive doubt , is that this thing has been proved with proof, and unless a hukum (order / commandment) from the previous nation is clearly abrogated by our sharia , it proves that the hukum is still valid. And abrogation of a commandment doesn't mean that this sharia has abolished all that the previous law contained and brought new rulings. This question can only be asked by a person who does not even have a little bit of knowledge about the Sharia.

Because the people of knowledge are well aware that there are hundreds of commandment and rulings in the Sharia which were also present in previous nations. If there is a person who claim that that forbiddance of shaving the beard was abrogated then they should bring the proof, but they will not be able to do that. So they had to accept it.

"Then We revealed to you [Muhammad],
'Follow the creed of Abraham, a man of pure faith
who was not an idolater.'"

Quran 16:123

It is proved from the ahadith of ahlulbait that this Amr (command) of keeping the beard is from the things which were not abrogated and it will not be abrogated untill the day of judgement.

THE IMPERMISSIBILITY OF SHAVING

THE BEARD ACCORDING TO IJMA (CONSENSUS) OF THE UMMAH :

As in previous pages we proved the the Impermissibility of shaving the beard from Quran and ahadith of Masomeen (Prophet ﷺ and his family).

After Quran and sunnah there is no need to further provide any proof. But for there some some people who prefer the saying of people over Quran and sunnah and on very issues they ask for logical, philosophical proofs. For thier statisfaction We will prove that there is a consensus among the ummah about the prohibition of shaving the beard. (Even If there is a difference of opinion among the shia scholars about ijma of ummah, but belief of our scholars are not an hujjah (binding proof) on these people.)

Now will talk in light of ijma and logic , below

IJMA OF SHIA SCHOLARS ABOUT PROHIBITION OF SHAVING

There are two types of ijma (Consensus)

1. Mūhasil
2. Mānqūl

The first one , a person researches and seeks fatawa of those numerous scholars and then the ijma is obtained and in the second one is that a person trust the statement of one scholar and then claims the ijma. For our masala (issue) , it is also possible to

prove it by the first way. We can show the statements of hundreds of scholars. Some of which are mentioned below.

1. Allāmāh Mīr Damād (عليه رحمه) has claimed the ijma on the hurmat (forbiddance) of shaving the beard in his book 'shariul najaat'.
2. Shāykh Bahāi (عليه رحمه) in his Risāla 'Itīqādāt' , has enlisted the shaving of beard among the major sins and he has equated shaving of beard with (major sins like) magic , chess etc. And said, there had never been a scholar who disputed over its forbiddance.
3. Shaykh fat'ahullah Al-Maruf the has written in his Risāla al 'Ilmiyah' that this is mūtasalīm alayhi (unanimously agreed) among the fuqha (scholars of fiqh).
4. Shaykh muhammad baqir taqi al majlisi in his book Rawdhtul mutaqeen (commentry of man ya Yahdhur al Faqih)
5. And his son muhammad baqir majisli in his book Hiliyāt al-mūtaqeen
6. Allāmāh hillī in his Mārij ul usul
7. Muhaddīs baqir al in his 'Hidayatun Hidayah"
8. Shaykh najafi in his kash al-ghita
9. Shaykh murtadha shusturi ,
10. Mulla' Hussain,
11. Khalīl tābārani
12. Shaykh Mirza Muḥammad Hussain sharazi,
13. and Syed Muhammad kazim taba'tabai in majun al-masail has given the fatwa of forbiddance of

shaving beard.

All present marjā and mūjtahideen unanimously agree on the Impermissibility of shaving beard. There is no need of enlisting thier names. But i will show fatawa of greatest Marjā of our.

He was asked :

"أحلق اللحية حرام مطلقا ام مكروه او ابقاءها سنة مؤكدة كما هو مشهور"
"بين العامة من اهل السنة الجماعة"

"Is the shaving of beard totally haram or it is just makrūh (disliked), or it is from sunnah al-mōqīda as it is famous among ahle-sunmah wal-jammah"

His answers :

"حلق اللحية حرام و ابقاء ما بمقار ماسمى لحيته لازم"

"Shaving of the beard is totally haram and having a beard which cannot be named as beard is obligatory"

(i.e the person has trimmed it so short it cannot be seen but it is present).

(Māstadārk al wasāil v.1 p.59)

Anyways , the ijma on Impermissibility of shaving the beard is not only present among the Shias scholars but the (scholars of) whole ummah claims ijma on its forbiddance for example, mufti Jameel Ahmed writes in page 6 of his book Risāla al kamilah,

"There is a consensus among the ummah that it is (obligatory) to keep the beard and upto size of fist"

HURMAT(IMPERMISSIBILITY) OF SHAVING THE BEARD IN LIGHT OF INTELLECT:

This has been proved automatically because the law of sharia are created by the one who created the intellect , so it is not possible that it should against the the intellect or Fitrah (innate disposition).

Allah Subhanahu Wa Ta'ala said:

فَظَرَّ اللَّهُ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا

[Adhere to] the fitrah of Allah upon which He has created [all] people.

(Quran. Ar-Room 30: Verse 30)

This is the reason why all the laws of sharia are propitious with the sound reasoning. And as we are developing in science and technology, it is unveiling the divine wisdom behind the laws of sharia and its commandments which even baffles the researchers. Also there are some laws and commandment that our limited intellect cannot understand the divine wisdom behind the rulings and commandments.

If there are some rulings and commandments whose divine wisdom is still unknown then it should not effect us because we know that majority of commandment of sharia are agreeable with intellect. As the knowledge and science progress its wisdom will be unveiled.

As today science has discovered the hidden wisdoms behind many rulings and commandments. For example we don't have any logical explanation or wisdom for the the command of keeping the beard , so is this not enough for the Muslims to accept this the order of Allah , because it is from Allah and it is impossible that it doesn't have any wisdom.

Now think , when the boys and girls are young and they don't have any beard on their face it is not possible to recognise them but as they reach age of puberty the beard starts appearing on the face of boys, now ask , is there a divine wisdom behind or it is doesn't ? Can muslim ever say that the works of Allah are useless and it doesn't have any wisdom ? we all have to accept that immediate wisdom which we all can see by just look at the beard that it differentiates men and women. Some might ask , even mustaches can Differentiate men from women ! There is no need for beard ? Then we will ask if only the mustaches are enough for this ! Then why did Allah gave the beard.

These are whispers of satan , shaving beard is like declaring war against Allah.

According to sharia it is not permissible for man to intimidate women or for women to intimidate men.

Prophet ﷺ said:

لعن الله المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال

" Allah has cursed those men who are effeminate, and women who imitate men."

The harms of shaving and benefits of keeping the beard are not so difficult or hidden that our intellect cannot understand it. But the modern science has

discovered many benefits of keeping a beard and harm of shaving it.

1.Sajaan Romani (سجعان روماني) writes in Tareekh e America (history of America) : "many people like to shave thier beard but

though there are many benefits of keeping it. Because many famous experts add that. there are many benefits of keeping it. It protect the mouth , it stops the moisture , Keep the teeth and salivary gland good."

2. It has proven in Risalat ul mutaqatbas (published from Damascus) vol 6 page 144 that there numerous diseases which spread through the through the Razors and it generally spread from a patient to a healthy person.

قال سجعان وغيره أنهم حلقوا مرة لحي جميع مستخدمي الملك الحديد
ية في ايام الشتاء ، فحصل لكثرهم وجع و نخر في الاضراس و الاسنان
" و ورم في الغدوا لعابية

Doctor Saājan writes about one of of his experiments that once he shaved the beards of all railway works , then he later found out that those workers were complaining about toothache and swelling in salivary gland.

3. Again doctor Sa'ājan writes in his book , that people in his country (Rome) used to oftenly get infected with common cold , there was no escape from this difficultly.Until a skilled physician advised the people that they should keep the beard and people accepted his advised and the common cold vanished.

Allah Subhanahu Wa Ta'ala said:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"We have certainly created man in the best of stature;"

(Quran At-Tin 95: Verse 4)

From these facts , it is clear even non-muslims scholars and scientists are agreeing on the benefits of keeping the beard and the harms of shaving it. Even if we had no proof for our case from these westren scholars , it is compulsory for us to obey the divine laws and orders. And even these few quotes has been quoted for the statisfication of those people who prefer the sayings of scientists and researchers over the hadiths of prophet ﷺ and Imams, and it is a despicable behaviour , and it is a proof of weak Imān.

So from this discussion , this things is clear that as the uniform of mājūs (Fire Worshiper) is to shave the beard and keep the mostaches , contrary to this the islamic uniform is to keep the beard and trim the mostaches. For the devolpment of very nation it is important that they preserve their religion , culture and customs. So it is important for us to preserve the signs and symbols of islam.

ذَلِكَ وَمَنْ يُعِظْكُمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts."

(Quran Al-Hajj 22: Verse 32)

And this is from Fitrah (innate disposition) and sound reasoning that every person wants to follow and intimidate the manners , appearance, the way of living of his leader.

So Muslims should keep the beard and intimidate the prophet ﷺ and Ai'imah.

And they used to keep the beard and whole world knows it.

SIZE OF THE BEARD

It is should be remembered that there are two ranks of keeping the beard , first obilgatory (wajib) , keeping a very short beard like when a person look at your face he see some hairs and it shouldn't look like you have totally shaved it, second Desirable (Mustahhab), that keeping the upto the size of fist. The beard which is longer than this is makrūh (disliked) or haram according to some scholars. It has been narrated from imam jafar Sadiq (alaihis salaam)

ما زاد من القبضة فهو فى النار

"The beard which is longer than the fist will be in the hellfire"

(Translator : This hadith is weak because it is narrated by mu'alla ibn khunay and he is a weak Narrator. Shaykh Ghadairi writes in his Book Rijal al-ghadhari "i do not regard anything of his hadith to be credible")

So we should comb our beard to keep it under the limit of sharia and also to keep it clean.

Because beard is an adornment for men , so it is important to comb the beard during the times of salah (prayer).

Allah Subhanahu Wa Ta'ala said:

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"O children of Adam, take your adornment at every masjid."

(Quran Al-A'raaf 7: Verse 31)

خاتمة المطالب في ايستجاب اخذ الشارب

Now we are completely familiar that Allah has Prohibited the shaving of the beard and he has made compulsory to keep the beard , so let's us write some words about cutting of the mostaches. Though in previous chapter we have quoted many narrtions which proves that cutting the mostaches is a sunnah

al-mōqīda (i.e a sunnah which is not equal to obligatory sunnahp).

خُفُّوا الشَّوَارِبَ وَ اغْفُوا أَلْحَى

In this is hadith the cutting of mostaches is present , and in the hadith of Hababa al-Walibiyyah , it is mentioned that some nations were metamorphosed into fishes and thier crime was to keep the mostaches and cut the beard. Now we will add some more narrrtions in to it , Allāmāh majlisi reports in his book Bihar ul anwar vol.16, that ,

imam jafar Sadiq (alaihis salaam) said :

أُخِذُ الشَّارِبُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ أَمَانٌ مِنَ الْجَذَامِ

"Cutting of mostaches on the day of juma'ah protects from the diesase of leporsy (جذام) until the next juma'ah"

Prophet ﷺ said :

مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا

"Whoever doesn't cut his mostaches is not from us"

LAST WORD

It is clear from these strict words that
it is is compulsory to cut the mostaches and it is
haram to keep it but there is a clear narration from

imam jafar Sadiq in Mahasin of shaykh al-barqi
which says ,

حلق الشارب من السنة

"The shaving of mostaches is from sunnah"

So we cannot say it wajib (obligatory) , and is clear from previous narrations that it is from sunnah al-mōqīda. so mostaches should be trimmed.

I pray to Allah that he may give the toufeeq (divine guidance) to the lovers of ahlulbait (a.s) so that they establish this sign of islam that is the cutting of mostaches and keeping of the beard ,so that they stop intimidating the majus (fire Worshipers) and start adopting the islamic style.

So that they might succeed with Prophet ﷺ and with leaders of guidance.

And i the insignificant Muhammad Hussain ask forgiveness from you.

January 2006.

(Coincidentally my translation ended on 4th January 2023).

May Allah accept the effort of our beloved shaykh Muhmmad Hussain najafi.



